لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

November 1964

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the Renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and the revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers, not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

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Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad B.A.,
for the Sadr Anjuman Ahmadiyya, Rabwah, West Pakistan.

The Review of Religions

A Monthly Magazine Devoted to the Cause of Islam

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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2.	England and other Sterling Areas	... £1.
3.	U.S.A. and other Dollar Areas :	... $3.00

Notes :— All Cheques and Drafts should be on any bank in Pakistan. But if these are on any foreign bank, a collection charge of 50 cents for U.S.A. and 4 sh. for U.K. should be sent in addition to the subscription as above.

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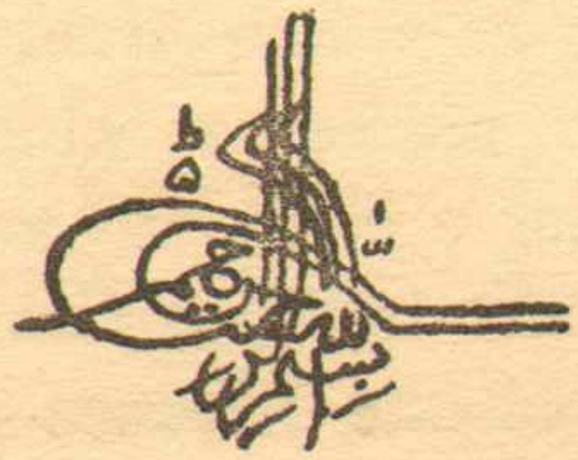

نحمدہ ونصلی علی رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN.

Vol. LVIII **NOVEMBER 1964** **No. XI**

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Some Questions by a British Muslim Lady Answered

Malik Saifur Rahman

Q. 1. what is the attitude of Islam towards slavery and slave-girls and their sexual relationship with their masters?

Answer. The question whether the master can or cannot enter into sexual relations with his slave-girl is of no immediate moment and has only a historical and academic significance. The fact of the matter is that present conditions of the world do not permit slavery. So the question comes down to this, what was the position of slaves in the early days of Islam? It is a fact supported by the evidence of history that slavery was rampant all over the world at the time of the advent of Islam. The human society was confronted, in all its intensity, with the problem of slavery. Islam at the very start, declared illegal all the means which were usually employed at various social levels, by which a free man or woman was enslaved or sold in the open markets. The Holy Prophet says:

> "O ye people, hearken! your Lord God is one and your father is one. Hearken an Arab has

> no superiority over a non-Arab, nor a non-Arab over an Arab; niether a white man over a coloured man, nor a coloured man over a white man, except on the basis of righteousness.
> "Have I conveyed the message to you"?
> They answered, "Yes, you have, O, Holy Prophet."

Let us now consider how Islam tackled the problem of existing slaves who were to be found everywhere in Arabia and the world at large, before the advent of Islam. Islam spread slowly and steadily in the world and therefore it was impossible to emancipate all the slaves at once. For, firstly, by far the major portion of the world did not recognise the suzerainty of Islam. Secondly, such a declaration would have given rise to stupendous and collosal social, economic and political problems. Islam therefore adopted a middle course which was as wise as it was realistic, which, instead of turning the problem of slavery into a still more complex problem, paved the way for a gradual and easy solution.

(2) The course which Islam adopted was, that it ordered the slave-owners, in its own sphere of influence, to treat the existing slaves well and laid down that slaves were to be considered as full members of the house. The slave-owners were required to share with them their food and clothes and not to exact work which is beyond their capacity or is difficult for them to do. And if any such task is entrusted to them, the master must also join to help them. Thus the Holy Prophet says:

> "Your slaves are your brothers. God placed them under you. It behoves you, therefore, to feed them as you feed yourselves and dress them as you dress yourselves. Do not assign to them any hard task unless you help them."

(2) Islam persuaded the slave-owners to free their slaves in a number of ways.

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(a) It declared that freeing the slaves is one of the greatest virtues. Thus the Holy Prophet says:

> "Fortunate is the man who gives his slave-girl the best available education, brings her up well

and then after freeing her offers to marry her if she agrees". (*Bukhari*)

(b) It encourages to set a slave free by way of thanks-giving on all happy occasions.

(c) To purchase a slave and then to set him free is declared to be a virtue and a source of blessing both in this world and the hereafter. Such a master is entitled to a great reward from his Lord and is further entitled to have a share in the freed slave's property after the slave's death just like the next of kin. (*Bukhari*)

(d) In order to expiate various sins and shortcomings, the act of freeing the slaves was considered to be the highest good, as for instance, for unintentional homicide. (Holy Quran 4:93), deliberate breaking of fast or pledge (Holy Quran 5:90), and for *zihar* (an Arabian custom in which the husband divorced the wife by saying, "You are like my mother").

(e) Islam enjoined the compulsory freeing of a slave who is beaten by his master without fault. (*Tirmizi*)

(f) If the owner established sexual relationship with his slave-girl, through her consent, and a child is born of this relationship, she will cease to be a slave and shall be called' ام الولد (mother of the boy). The master shall have no right to sell her and after her master's death, she shall retain full freedom and the successor of the deceased shall have no claim on her.

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(g) If a slave declares that he is capable of leading an indepedent and free life and is ready to pay the ransom, the owner is bound to accede to his demand, to settle terms with him and to set him at liberty. Not only this but he would have to help him in this task.

The Holy Quran says:

"And such (of your slaves) as desire a deed of manumission, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you". (24:34)

(h) Islam upheld the custom of *Tadbir* and gave it a legal status. *Tadbir* means the will of the dying man that all or some of his slaves would be free after his death. Such slaves are known as *mudabbirs*.

Needless to say that when the trends of a society move on these lines, how can slavery prosper or even survive there ? This is why, at the time of abolition of slavery at international level there arose absolutely no difficulty, political, economic or social, whatsoever, in countries which were under the influence of Islam. But elsewhere, for example, in America the abolition of slavery created grave social and political problems. And even now the descendants of the old slaves are not accepted as full members of the society of their former masters.

Prisoners of War

Before and even after the advent of Islam prisoners of war were practically treated as slaves. Sometimes wars were undertaken for the sole purpose of procuring slaves for slave-markets and to accumulate wealth. Islam introduced revolutionary reforms in this political evil.

(1) Islam discouraged war and declared it to be an evil and a mischief. It denounced all wars as illegal and inhuman crimes which are waged to enslave people. It permitted wars only in self-defence. Thus the Holy Quran says :

> "Permission to fight is given to those against whom war is made, because they have been wronged ———And Allah, indeed, has the power to help them."

(2) Islam does not permit to take prisoners as a consequence of minor skirmishes and tensions. Similarly it prohibits capturing the civil populace and the non-combatants.

(3) The condition precedent to capturing prisoners of war is that the enemy is guilty of unprovoked unilateral attack as a result of which actual fighting takes place and there are heavy casualties on both sides. The victor in such an eventuality is

permitted to capture those enemy soldiers and combatants who are caught on the battle-field. Because their behaviour has shown their blood thirstiness and there is every danger of further bloodshed and mischief if they are allowed to remuster their strength.

(4) Islam further prescribed good treatment of such prisoners. It prohibited the killing of such prisoners and ordered that as soon as conditions return to normality, the expediency of the situation should be examined and these prisoners should either be freed as a favour or on payment of war indemnity. God says in the Holy Quran:

> "It does not behove a prophet that he should have captives until he engages in regular fighting in the land. You desire the goods of the world while Allah desires for you the Hereafter. And Allah is Mighty, Wise." (8:68).

Again God says:

> "And when you meet in regular battle those who disbelieve, smite their neck; and when you have overcome them, bind fast the fetters then afterwards either release them as a favour or by taking ransom — until the war lays down its burdens." (47:5)

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But if neither the conditions and the expediencies of the situation admit of liberation of prisoners out of favour, nor is there any possibility of realizing the ransom money, nor are the prisoners capable of such payment on their own account, nor are their government, or their relatives ready to pay, Islam, under such circumstances, while allowing the prisoners the right to freedom permits that they may be kept under custody, until the conditions become normal. Such surveillance may take different forms. One is the modern system of collective prison camps, where captives are kept and made to work and their needs are properly looked after. Another form is this, that, captives may be entrusted to the care of an individual soldier till the

time of their release is come. In principle, Islam recognises both these forms, but in the early years of Islam, the latter form was deemed more practicable, for in view of the limited means at the disposal of the government, it was physically impossible to set up war-camps for prisoners, and to set aside a portipn of the Muslim army for their surviellance. For, in absence of a regular system for maintaining large standing armies, every man who volunteered for the army was required to equip himself with his own weapons and with food, hence it was natural that he should have the opportunity to avail himself of the immediate fruits of victory as a recompense for his personal labour and sacrifice. Moreover, mdoern facilities for prison-camps were non-existent in those days. Such camps would have been a headache for the government in those days. But in after years, when the observance of Islamic teachings became slack, the distribution of war prisoners among individual soldiers, tended to develop into slavery, and thus became a stigma on the fair name of Islamic society. The evil no doubt, was a product of the times, for which the principles of Islam are not to be blamed. After war has been declared, and blood has been shed, Islam sanctions the capture of prisoners of war; and the system of taking prisoners and exacting work from them, is universally acknowledged; war-indemnity, also is recognised as a right of the conqueror. An Islamic government is authorized to declare the release of war prisoners, at any time it deems fit. Muslims, holding prisoners of war, are ordained to be lenient to them, to regard them as members of their own family, to feed and clothe them as best as they do for themselves, not to exact work from them beyond their capacity, and grant them all the facilities as in the case of other slaves.

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It is to be remembered that the distribution of war-prisoners among the Muslim soldiery was resorted to only under the force of circumstances. Now, when the system of camps for war-prisoners has become possible, Muslim governments are bound to abide by the Internationl law, governing the maintenance of prisoners of war in camps.

Now the question remains whether or not to have sexual relations with slave-girls and female prisoners of war. It is evident

that in case, a woman falls to the lot of a man, and she has become the member of his family, relations mutually agreed upon, if not recognized by law, will lead to moral evils in the society. Legal sanction to sexual intercourse between master and maid, and to the establishment of their legal rights, in a society which recognises slavery or the distribution of slaves among individuals, is equivalent to the recognition of a *fait accompl*. Judging the social conditions in the Middle Ages, sexual relations between the master and his maid, even though under the force of circumstances, may be likened to the state of a woman who willingly agrees to marry a man, and has to discharge her duties to her husband, willingly or otherwise, so long she is his wife. Similarly when a woman enters the war arena directly or indirectly, she knows full well that there is every likelihood of her being taken prisoner by the enemy, and according to the prevailing custom of society she would have to suffer all the indignities attendent upon imprisonment, her position in her new house will be as that of a married woman in her husband's house. Now to extricate herself from this state of bondage there are various ways for a slave-girl, as well as a woman prisoner of war, which allow either to remain mistress of her own destiny. Such oddities are the product of circumstances; sometimes a free woman as well as a woman prisoner of war have to face them in their respective spheres. Both have their obligations, as well as rights. A wife has different rights because she has committed no crime, having willingly consented to associate with a particular man. But a woman prisoner committed a crime and fell into the hands of a man entitled to call her to account. But even now she has a good many rights, and she can have more rights if she agrees to have sexual relations with him.

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Personally I am of the view that the owner can have sexual relations with a slave-girl only when she is willing to have such relations—otherwise not. The Holy Quran says:

> "And force not your maids to unchaste life
> against their will if they desire to keep chaste".

'Unchaste life' here may mean sexual intercourse with her master against her will. Similarly the owner cannot have sexual relations

with his slave-girl when he has married her to another man. What is marriage after all? It is an agreement between man and woman which is internationally recognised. A woman agrees to live with a man, as husband and wife, with the explicit permission of her guardian. The agreement is publicly announced. The relations between the owner and the maid are of a similar nature. A woman, even though forced by circumstances, agrees to be consort to a man, with the consent of the guardian, in this case, government. This means they may live as husband and wife, by mutual agreement enjoying the protection of law.

There is another question: Is there any limit for a man as to the number of slave-girls he can have as wives at a time? Certainly, there is a limit to it from the point of view of justice and economy. As to whether the principle was ever acted upon, is another question. I am unable to cite tangible examples. After all it is a problem which belongs to the dead past; it has lost its practical importance and utility. It is no use hair-splitting the dead past. We have to take the principle only.

Now the question remains that if slavery was not to continue for all times to come where was the necessity of laying down rules in regard to it? The answer is this The Holy Quran concerns the past, the present and the future; naturally, therefore, it offers solution of problems which might possibly arise at any time. When the Holy Quran was revealed, the society in those days was confronted with the intricate problem of slavery and all the evils attendent upon it. The solution of slavery was the crying need of the time.

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Q. 2. Can a man and a woman live together as husband and wife without the ceremonial *Nikah* (marriage)?

Answer. No, not at all. By the matrimonial contract, both agree by mutual consent to live as husband and wife and to further cement the contract the sanction of the father, the guardian or the government is essential. A good pious Muslim may be approached to announce the marriage contract in an assembly of Muslims. In case a pious announcer, may not be available, contracting parties themselves may announce their marriage in an assembly. As a rule, the announcer asks, first of all,

whether the girl consents to marry with such and such a man then he asks the man, if he is willing to marry her ; and when the consent has been secured from both sides, the contract is consummated and soleminzed. The send-off ceremony in Islam is a good custom, but it is not essential. In short, without this simple ceremony a man and a woman cannot live as husband and wife. So long the agreemnt lasts between them she cannot have sexual relations with another person.

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Q. 3 Why does Islam permit more than one marriages ?

Answer. Islam permits polygamy on social grounds (but not more than four wives at a time). As for example, when the number of females far exceeds the males ; or increase in man-power might become indispensable etc. But in every case it is essential that the husband should be just to each and every one of his wives. Otherwise he should content himself with one wife only. It is not very difficult to understand polygamy if it is looked upon in this perspective. As a matter of fact, Islam wants to reduce to a minimum the possibility of irresponsible cohabitation, but makes room for sexual relations in times of emergency by binding man and wife in a matrimonial contract. Otherwise there is every likelihood of there arising situations for which it may not be possible to find legal solution, owing to the narrow margin of the social set-up.

Q. 4. Is it essential for the wife to offer implicaint obedience to her husband, or is she free to point out to him his shortcomings, and pray for his reform?

Answer. It is essential that husband and wife should be tolerant to one another if they want to lead a happy married life. Both should have regard for the feelings and needs of the other. Obedience to the husband means that the wife should look to the needs of her husband, so that she might win his love and care. Similarly the man should also look to the feelings and needs of his wife. Both have their rights, as well as obligations. If the wife comes to know of something unpleasant in her husband, she may point it out to him and try to reform him ; she may boldly lay bofore him her own view point even if he becomes angry. It is not only proper but essential to pray to God for his reform.

Secret of the Holy Prophet's High Moral Qualities

Maulana Abul Ata

The character of a man is, in sooth, the outcome of his inner qualities. Outward actions and morals reflect only the state or condition of his innerself which is really the source of all his actions ; and the decision whether a particular action is good or bad is taken on the basis of the inner condition of a man. Generally it happens that a certain action appears to be quite good, but the motive behind this action is not always good. The result is that such an action is devoid of any real blessing which attends a good deed. This condition of the heart is technically known as intention. In Islam all actions depend upon intentions. There is a well-known tradition of the Holy Prophet of Islam (peace be on him) that all actions depend upon intentions. There is another tradition of the Holy Prophet, which elaborates the significance of this tradition :

> "There is a piece of flesh in the (human) body which, when set right, the whole body is set right ; but, if polluted, the whole body becomes polluted. Hearken ! it is the heart," (the seat of all intentions).

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The Holy Quran as well as the traditions of the Holy Prophet of Islam frequently mention the heart as the source or seat of all moral actions. Just as the religion of Islam is unique in emphasising the spirit of actions, and the correctness of intentions as the basis of moral deeds, similarly the Holy Prophet of Islam is unique in having this basis as the strongest foundation of all his morals. He had implicit faith in Cod, he saw the infinite attributes of God working everywhere in the universe. This is why he firmly believed in the promises of God and His help. This was the real secret of his excellent morals. All his actions were wholly and solely for God, all his hopes were centred only in Him ; he feared none on earth but God

alone. He was commissioned to preach and propagate the unity of God, unmindful of the hurdles in his way. Any sacrifice in the way of executing his mission was cheerfully borne by him, even death in His way was more pleasant than all the dainties of the world. Says the Holy Quran:

> "Say my prayer and my sacrifice and my life and my death are all for Allah, the Lord of the worlds".

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This declaration is, as it were, the mirror of his whole life. His enemies became firmly convinced that the Prophet considered no sacrifice too great for him in the way of God and that he always came out successful against the highest trials, that he was far above any allurement, however great and charming it may be, nor could he be daunted by fear or force, however terrible it may be.

The Meccans were of the view that the affair was only of a transitory nature and would die out in course of time. But as time went on, the foundations of Islam took firmer and deeper roots. The Quraish took the matter more seriously and adopted sterner measures to uproot it.

Before taking practical steps, however, they tried to win him over to their way of thinking, they tried all methods of persuation, they offered him the greatest amount of wealth they could muster, they promised the hand of the most beautiful girl in Arabia to be his consort, above all, they offered to acknowledge him as their Over-Lord ; but in spite of all these attractions and allurements he did not bulge an inch from his stand. He said, "If they place the sun on my right hand and the moon on my left, I am not going to give up the task entrusted to me by God." Then set in the reign of terror, he with his followers was persecuted, abused, mishandled, insulted and bycotted. But all persecution proved abortive. The Holy Prophet and his companions came to the conclusion that the depth of degradation to which his enemies had fallen, required still greater efforts and sacrifices on their part for the amelioration of the moral standard of their enemies. When life at Mecca became intolerable

for the Muslims, they left their homes and hearths, and everything near and dear to them and settled in far-off Yasrib (Medina). The Meccans carried war to their very doors. The Holy Prophet took up the sword in self-defence. He drew up a moral code of war which is highly appreciated and eulogized even by the modern thinkers of the West. The rules of conduct during the war were so clear-cut, clean and humane that even his deadliest enemies could not fail to see the force of them. The story of his wars is full of interest and inspires faith in God, but it is not the occasion to go into their details. What I perceive, is the driving moral force and the pious motive which is at the root of each and every action of the Holy Prophet of Islam. He made peace with the enemy, he won battles by the grace of God but in each case it appears that all his actions were merely for God and God alone. The love of God and the desire to obey His commandments was the source and root-cause of all his actions. This holy and pious passion brought into limelight all his actions till at last there was brought about a spiritual atmosphere which pervaded the whole land of Arabia ; idols fell flat on their faces ; the hearts of men became fully prepared to accept the Truth. At long last, the whole of Arabia became converted to Islam. After a brief span of only 23 years we find Muhammad (peace and blessings of God be on him) addressing from the mount of Arafat a surging sea of humans standing below. The once persecuted man of Mecca stands victorious over the heads of his former enemies. They were subdued no doubt, but not by the sword but by his excellent morals. No doubt he became the temporal Head of the State but he wore no crown on his head, he ordered not for a throne to sit on and he issued no coins in his name, but he was the greatest monarch for he ruled over the hearts of men. The secret of his success was the dictum that all our actions should be for God and God alone.

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The New English Translation of the Holy Koran*

SALAH-UD-DIN PIR

This translation offers to present the Holy Koran in readable English. Any suggestions from the readers will be welcome.

Salah-ud-Din Pir

THE TROOPS

1. In the Name of Allah,. the Gracious, the Merciful.

2. O Prophet ! seek refuge in Allah, and do not follow the unbelievers and the hypocrites. Remember that Allah is All-knowing, All-wise. Follow that which Your Lord has revealed to you. Indeed your Lord is fully aware of all that you do. And put your trust in Allah ; for Allah alone is worth trusting.

5. Allah has placed two hearts in the bosom of any man And he does not regard your wives as your mothers, whom you desert by calling them as such, nor does He make your adopted sons your own sons. These are mere words that you mouth. But Allah speaks the truth, and guides to the right path.

6. Call your adopted sons after the names of their fathers. This is more just in the sight of Allah. But if you do not know their fathers remember that they are your brothers and friends in faith. You are not to blame for what you have done by mistake. But you are responsible for that which your mind intends. Remember, however, that Allah is most forgiving, infinitely merciful.

7. The Prophet has a better claim on the faithful than they have on themselves. Not only that, his wives are their mothers.

According to the law of Allah blood relations are nearer

* The translater prefers the use of K for Arabic ق .

one to another than to the believers or the fugitives. Neverthless, you can do an act of kindness to your friends. This indeed is laid down in the law.

8. Behold! We made a covenant with all the prophets. We made it particularly with you and with Noah, Abraham Moses, and Jesus, the son of Mary. We made a solemn covenant with all of them, so that Allah may question those who claim to be true believers whether they were true to their covenent. And whereas He will only question the believers, He has in store a woeful chastisment for the unbelievers.

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10. O belivers, remember how Allah favoured you! When armies came upon you We sent upon them a strong wind, and armies which you could not see. For Allah was seeing how hard you were working to meet them.

11. Recall the time when they came from above you and from below you, when your eyes were dazed and your hearts leapt to your mouths, and you all entertained various thoughts about Allah. This was a time when the believers were tried and violently shaken.

12. And recall the time when hypocrites and the men who had diseased hearts said: "Allah and His prophet have made us a false promise."

14. Not only that. A section of them said: O people of Yathrib you can put up no stand. Better go back." And behold! a section of them asked the prophet for leave. They said: "Our homes are lying exposed." But they were not lying exposed. They were only trying to fly away.

15. Were they to have been invaded from all sides of the city and then exhorted to treachery, they would have gone for it, and paused but little to give it a second thought. They would have done it, even though they had, before this, made a covenant with Allah that they would not show their back. But a covenant made with Allah will have to be answered for.

17. Say: "If you tried to fly from death or rather from the battlefield, it would be of no avail to you. For in that case you will enjoy yourselves only for a while."

18 Say: "Who is there to save you from Allah, if He intends to do you some harm, or to do you some harm if He intends to show You His mercy?" Indeed they shall find none besides Allah to help or defend them.

19. Allah knows those of you who raise obstacles in the path of the Prophet, and say to their brothers, "Come to us." They join battle but seldom. They are reluctant to help you. When danger is in sight, you can see them looking to you, their eyes rolling like those of a man who is on the verge of death. But when danger passes away, in their greed to acquire wealth, they lash you with their tongues. They are the men who never believed. Allah will reduce their efforts to nothing. Indeed it would be easy for Allah to have it so.

21. They think that the troops have not left for good. But should the troops come back, they would wish to be in the desert with the Bedouins, asking of news about you. And should they be with you at that time, they will join battle but little.

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22. You have an excellent model in the Prophet of Allah for those who fear Allah and the last day, and remember Allah again and again.

23. As soon as the believers saw the troops, they said: "This is what Allah and His Messenger had promised us. Indeed Allah and His Messenger spoke the truth." Behold! the entire episode made them all the more faithful and obedient.

24. There are men among the believers who have been true to the covenant they made with Allah. There are some among them who have fulfilled their vow, and there are others among them who are waiting to fulfil it. And they have not tried to change their covenant in the least.

25. Allah will reward the believers for being true to

their covenant, and will punish the hypocrites or show them mercy, according to how it pleases Him. Indeed Allah is most forgiving, infinitely merciful.

26. Allah drove the unbelivers back, afire with rage They gained no good from their expedition. Indeed Allah was sufficient for the believers in their fight; for Allah is All-powerful, Almighty.

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27. And He brought down from their strongholds such of the Jews who had helped the unbelievers, and struck their hearts with panic. Thus some of them you slew and others you took captive. And He made you heirs of their lands, and their houses, and their wealth. And He will make you heirs of a land on which you have not set your foot before. Indeed Allah has power over all things.

29. O Prophet! say to your wives: "If you desire the wordly life and its beautiful things, come and I will give you your dowries, and send you away in a handsome manner. But if you desire Allah and His Messenger and the next world, then remember that Allah has in store a great reward for those of you who do good deeds."

31. O wives of the Prophet! whoever of you commits flagrant indecency, will have her punishment twice over. Indeed it would be easy for Allah to have it so. But such of you who are obedient to Allah and His Messenger and act righteously, He shall give them their reward twice over. Indeed We have in store rare gifts for them.

33. O wives of the Prophet! no woman can be like you if you are God-fearing. So do not be soft-spoken, or it will tempt the one who carries a disease in his heart. Rather speak in graceful tones. Stay in your homes and do not display your beauty as they did in the bygone days of ignorance. Observe prayer, give alms, and obey Allah and His Messenger. O members of the house of the Prophet! Allah only intends to rid you of your uncleanliness and to purify you completely. Keep in mind the words of wisdom and the revelations of

Allah which are recited in your house. Remembers that Allah knows all hidden things, and is All-aware.

36. Allah has in store forgiveness and a great reward for the men and women who have resigned themselves to the will of Allah; for the men and women who believe; for the men and women who are obedient; for the men and women who are truthful; for the men and women who are steadfast; for the men and women who are humble; for the men and women who are charitable; for the men and women who fast; for the men and women who are chaste; and for the men and women who remember Allah time after time.

37. It does not behove believing men and women to exercise their option in their affairs when Allah and His Messenger have decided the matter. For he that disobeys Allah and His Messenger is engrossed in clear error.

38. Behold! you said to the man both Allah and you had favoured: "Keep your wife in your wedlock, and have fear of Allah. You conceal in your heart what Allah would bring to light. You are afraid of men, while Allah has a better right that you should be afraid of Him."

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However, when Zeid divorced his wife, We gave her to you in marriage, so that the believers may face no difficulty in marrying the divorced wives of their adopted sons. Indeed the decree of Allah is as good as executed.

39. No blame shall lie on the Prophet for doing that which Allah has imposed upon him. Such has been the practice of Allah with regard to the prophets who have already passed away. Indeed the decree of Allah is a foregone destiny. They are the men who deliver messages of Allah, and are afraid of Him and are not afraid of any one except Allah. Indeed Allah alone is sufficient to reckon with their enemies.

41. Muhammad is not the father of any man among you. He is rather the Messenger of Allah and the Seal of the prophets. Indeed Allah has full knowledge of all things.

42. O believers! remember Allah again and again, and

render Him praise, morning and evening. It is He and his angels who send blessings on you, so that He may lead you from darkness to light. Indeed He is extremely merciful to the believers. They will be greeted with "Peace!" the day they meet Him. Indeed He has in store for them a noble reward.

46. O Prophet! We have sent you as a witness, to give them glad tidings, to warn them, to call them to Allah by His leave, and to serve as a lamp which spreads light. Give the believers glad tidings that there awaits them the great bounty of Allah. Do not follow the unbelievers and the hypocrites, nor pay heed to their insult. Rather put your trust in Allah. For Allah alone is worth trusting.

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50. O believers! if you marry believing women and then divorce them before you have had access to them, you have no right to require them to complete their waiting-period. You shall in such a case, give them their doweries, and send them away in a handsome manner.

51. O Prophet! We have made lawful to you your wives whom you have paid their doweries and the slave-girls which form part of the spoils of war that Allah has given you, and such of the daughters of your paternal[1] uncles and paternal aunts, and such of the daughters of your maternal uncles and maternal aunts, who fled their homes with you. Moreover We have made lawful to you any believing woman who offers herself to the Prophet provided you wish to marry her. This exception is meant specially for you to the exclusion of the believers, so that you may not suffer from a sense of injury[2]. We have already announced that which We have prescribed for the believers regarding their wives and their slave-girls. Indeed Allah is most forgiving, infinitely merciful.

52. O Prophet! you may abandon such of your wives as you like, and you may keep with yourself such of them as you

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1. The words عم and خال are also used in the plural sense. See appendix to Imla.
2. On account of special restrictions imposed on you in the foregoing commandments (Kashshaf).

like. You will be committing no sin if you recall such of them whom you have temporarily abandoned. In fact such an act should give them comfort, relieve them of their grief, and make them all pleased with that which you have given them. Allah knows all that lies hidden in your hearts. Indeed Allah is All-knowing, slow in punishment.[1]

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53. O Prophet ! you are not permitted to marry any other woman besides these, nor to change your present wives for other women, even though you may admire their good qualities. This restriction shall however not be applicable in the case of slave-girls. Remember that Allah keeps a watch over everything.

54. O believers ! do not enter the houses of the Prophet for a meal unless you have been given permission. And do not wait for the meal-time. Rather come when you are invited, and disperse when you have taken your meal. And do not stay over for the sake of conversation; for it causes inconvenience to the Prophet. He feels shy of you, but Allah does not feel shy in speaking the truth.

O believers ! when you ask the wives of the Prophet for anything, ask them from behind a curtain, This will better ensure the chastity of your hearts as well as theirs.

O believers ! it is not proper for you to worry the Prophet, nor ever to marry his wives after him. Indeed if you do, it would count as a grave offence in the sight of Allah. Remember that Allah has full knowledge of everything, notwithstanding that you reveal it or hide it.

56. No blame shall lie on the wives of the Prophet if they appear before their fathers, or their sons, of their brothers, of their brothers' sons, their women, or their slave-girls. O women ! have fear of Allah. For Allah sees every thing.

57. Behold ! Allah and His angels send blessings on the Prophet. O believers ! send blessings on the Prophet. O believers ! send blessings on him, and obey him implicitly.

58. Allah has cursed in this life and the hereafter those

2. Beydawee.

who malign Allah and His Messenger. He has a shameful punishment in store for them.

59. Those who malign believing men and women who are not guilty, are guilty of false accusation, and bear a great sin.

60. O Prophet ! say to your wives and your daughters and the women of the believers that they should wear their cloaks close to themselves. This would help them to be recognized and save them from trouble. Indeed Allah is most forgiving, infinitely merciful.

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61. O Prophet ! if the hypocrites, and the men with diseased hearts, and the scandal-mongers of the city, do not call halt to their activities, we will make you exercise your authority over them, and then they will not dwell for long in the city under your protection. In fact they will be held wherever they are found and hacked to pieces.

63. Such has been the practice of Allah regarding the men who have gone before them. And you will find no change in His practice.

64. People ask you about the hour of resurrection. Say : "Allah alone has knowledge of it." How should you know that perhaps the hour of resurrection is near at hand.

65. Behold ! Allah has condemned the unbelievers, and has a blazing fire in store for them. They will live in it for ever, and find none to protect or help them. The day their faces will be turned over and over in the fire, they will say : "Would that we had obeyed Allah ! ", and "Would that we had obyed the Messenger ? "

They will say : "Our Lord, we obeyed our leaders and our great men, but they led us astray from Your path. Our Lord, give them their punishment twice over, and condemn them to a mighty curse."

70. O believers ! do not be like those who maligned Moses. Indeed Allah absolved him of allegations ; for he held great respect in the sight of Allah.

71. O believers ! have fear of Allah, and speak the truth. If you do so, He will guide you to do good deeds, and forgive you your sins. Indeed he that obeys Allah and His Messenger has achieved a signal success.

73. We presented Our trust to the heavens, and the earth and the mountains. But they all refused to bear it and were afraid of it. Yet it was borne by man. For he could suppress and forget his desires.

Now Allah will punish the hypocrites both men and women. But Allah will show mercy to the believing men and women ; for Allah is most forgiving, infinitely merciful.

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Existence of God

Khwaja Zahur-ud-Din Butt

There is one striking feature in nature which even a superficial observer does not fail to notice. Everything in nature is on its way to evolution but under some marked course. It obeys certain laws and thus secures its progress. Its very utility to the whole world around it depends on its submission to the procedure fixed for it. The violation of its laws means loss and destruction. Every day the sun rises and sets with no deviation from its prescribed course. The whole solar system, the atmosphere, the earth and the things thereon are all tending to progress but under given rules and regulations. The day and the night never overlap each other's province. How faithfully the sun, the moon and the stars pursue their courses. How beatifully the Holy Quran depicts this universal phenomenon of the law and obedience observeable in the universe, when it says:

> "A sign to them also is the night. We withdraw the day from it and lo! they are plunged in darkness. And the sun hasteneth to her place of rest. This is the ordinance of the Mighty, the Knowing, and as for the moon, We have decreed stations for it till it changes like an old croocked palm branch. To the sun it is not given to overtake the moon, nor doth the night outstrip the day. Each in its sphere doth journey on" (36 : 38,41).

What a truism, "Each in its sphere doth journey on"! Each component of nature pursues its own course. There is no violation, no trespass but implicit obedience to the fixed and unchangeable law. This alone reduces conflicting elements into one harmonious whole. A cosmos out of chaos. This alone is responsible for all scientific discoveries. Science creates nothing. Its whole domain is confined to discoveries of laws that guide the forces of nature. Such discoveries were impossible if

there be no certainty as to the unchangeable nature of the laws and the obedience thereto by Nature.

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The question that suggests itself at this stage is this. Is it design or adaptation? Does not nature follow a prescribed course? Does not law govern matter? Had its development been disorderly and unsystematic, one could argue in favour of adaptation in the working of Nature, with law merely as its sequel. But Science always finds system and regularity as the governing principles in the whole universe and her discoveries are only discoveries of rules and regulations prescribed to govern matter. It means design and intelligence. The law precedes matter and hence no adaptation. The Holy Quran lays down in unmistakeable words that an exquisite order pervades the whole universe. It says, "Do you see any disorder in God's creation?" (67:4) In his remarkable book, the Teachings of Islam the Holy Founder of the Ahmadipya Movement, while proving the existence of God, so logically made the following remarks:

"Had all these heavenly systems no designer, they would soon have been disorganised and ruined. The vast mass of matter rolling in space without disturbing each other's motion demonstrates contiuance and design by the regularity of their motion and hence the Designer.

"Is it not surprising that these innumerable spheres thus rolling on from time immemorial do neither collide nor alter their course in the slightest degree. How could such a grand machinery work on without any disorder for numberless years unless it were in accordance with the intention and contrivance of a supreme contriver alluding to this consummate Divine Wisdom, Almighty God says in the Holy Quran: 'Is there any doubt concerning God Who has made such wonderful heavenly bodies and such a wonderful earth."

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Eyes cannot see Him, He revealeth Himself to the eyes"

(Holy Quran)

The storm of mechanistic philosophy is at low ebb. Modern scientific thinkers were fully convinced that every sphere of the universe can be throughly explained in mechanical terms. Matter thrown in eternal mechanical motion and universal causation were their ultimate explanatory categories. Teleological conceptions were illusory to them, mental processes were also interpretted mechanistically as after effect of physical vibration in the brain-epiphenomena. Their success in handling, controling and utilizing the natural processes to realise their ends was considered to be the sole proof of their mechanistic assumptions.

Idealistic interpretations of the universe were shaded under the modern scientific glory. Idealistic philosophers, who propounded that matter was a fiction or crude way of human perception and that ultimate reality was psychic or mental, met with severe criticism from triumphant modern materialism.

The plausibility of mechanistic philosophy has been put to question by the latest discoveries of modern physics. It is held by physicists that the universe is composed of infinitesimally small atoms. Latest discoveries have depicted that the behaviour of the rendering electrons round the nucleus of the atom cannot be explained mechanistically. The jumping of the electrons from smaller to larger orbits and vise versa cannot be fitted to mechanical cuasation.

Electrons seem to change orbits without traversing intermediate space and one electron seems to traverse two courses through space simultaneously. Certain physicists have declared that electrons and protons are not to be considered as small lumps of matter, but as system of matterless moving waves. Thus the very reality of matter is evaporated in the light of these discoveries. In such a state of affairs the comprehension of ultimate reality seems to be beyond the reach of science.

The position of idealistic philosophers is not much better. The endless varieties of their systems is a clear proof of their tentativeness. They are merely probing in the utter darkness. Their systems are mere conjectures of their curious reason to solve the endless mysteries of the universe. According to Kant ultimate reality is beyond human grasp. For logical positivism all questions about ultimate reality are meaningless. Plato conceived a separate eternal world of archtype ideas as ultimate reality, but he cannot successfully connect that ideal world with apparent universe. Aristotle brings heavenly ideas of Plato down to earth and combines mind and matter into an eternal indissoluble synthesis and thus believes in the eternity of this very apparent universe. Descarate assumes God as original substance and mind and matter as two created substances. Spinoza reduces existence into one substance eternally manifesting itself into two parallel attributes of mind and matter, and thus, he comes near to pantheism. To Berkley reality is only mental. According to him perception of a thing determines its reality. The multifarious things of the universe are mere ideas in the mind of God.

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Unlimited varieties of philosophic sysetems exhibit clear evidence of the incompetence of human reason to unraval the ultimate mystery of existense. No such system can claim more than that ultimate reality ought to be such and such. That ultimate reality is definitely such and such, is beyond their scope. God is too great to be known by human wisdom alone. Mankind is in need of revelation to know about ultimate reality and its attributes. This fact has been stated in the Holy Quran : "Eyes cannot see Him, but He revealeth Himself to the eyes". God revealeth Himself to His chosen ones for the guidance of mankind, to satisfy human curiosity and intellectual quest and to bestow real peace and happiness to human souls. Revelation is the indispensable condition of obtaining ultimate truth.

HABIB AHMAD

"That Prophet"

B. A. Nasim

In the fifth book of Prophet Moses-Deuteronomy chapter 18, verse 15 to 20 we read the following passage :

> "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, let me not hear again, the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken.
>
> I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.
>
> And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die".

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The above mentioned passage may briefly be expressed as :

1. Lord the God hearing the saying of the children of Israel, which they dared to speak in Horeb in the day of the assembly that they did not like to hear the voice of the Lord nor see the fire, lest they die, addressing prophet Moses He made it plain to them that their saying is heard. In future they shall have no prophet like Moses among themselves ; that is to say that they will now be deprived of the blessing of prophethood, a gift to their nation ; on account of their disloyalty to their Lord the God and being

unyielding to His commands and untrue to allegiance.

2. Lord the God will raise up a Prophet like Prophet Moses among the brethren of Israel :

(a) The children of Israel are offspring of Prophet Isaac, a son of Prophet Abraham and a brother of prophet Ishmeal, so progenies of both the brothers, Ishmael and Isaac, naturally will be called as brethren to each other.

It is therefore, obviously clear that the words "among their brethren" mean the progency of prophet Ishmael.

Thus in the first book of Prophet Moses, Genesis, we read :

> "And the angel of the Lord said unto her, Behold, thou art with child, and shall bear a son and shalt call his name Ishmael; because the Lord heard thy affliction.
>
> "And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.
>
> "And Hagar bare Abraham a son; and Abraham called his son's name, which Hagar bare, Ishmael. And Abraham was fourscore and six years old when Hagar bare Ishmael to Abraham."

In chapter 17, verse 17 to 20, we read as :

> "Then Abraham fell upon his face and laughed, and said in his heart, shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?
>
> "And Abraham said unto God, O that Ishmael might live before thee. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac.....As for Ishmael I have heard thee, Behold I have blessed him and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation."

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In fact, the words of God "amongst their brethren" are doubtlessly meant here, amongst the children of Ishmael.

(b) From transferring the prophethood from Israelites to Ishmaelities, it appears that though the children of Israel have displeased their God and as such deserve a punishment to be inflicted upon them, He the Lord will show mercy to them, if they confess their sins and repent and believe in the Prophet who is to be raised among their brethren and thus amalgamate themselves with their brethren, and enjoy the same blessing, they had before.

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(c) Prophet like Moses, indicates that He will be bearer of NEW LAW and Founder of a competent, independent religion.

3. Lord the God will put His words in his mouth and he shall speak to the people in His name.

4. His being protected and guarded by Lord the God Himself, will be one of the proofs of his being true. It shows that, that Prophet will be attempted to his end by his severe enemies applying all fatal instruments and means against his person, but they will never succeed.

Having in view the prophecy mentioned in the book of Deuteronomy 18 : 15 and its above-mentioned conclusion, we now proceed to the prophecy " THAT PROPHET " recorded in St. John 1 : 19 to 24.

After a close study of the Bible we observe that just before the proclamation made by Jesus, son of Mary, (Repent ; for the kingdom of heaven is at hand. Matthew 4:17 and "Think not that I am come to destroy the law or prophets ; I am not come to destroy but to fulfil. "Matthew 5:17 and "For had ye believed Moses ye would have believed me, for he wrote of me, but if you believe not his writings, how shall ye believe my words.")

Prophet John the Baptist had started to preach that :

"For the law was given by Moses, but grace and truth came by Jesus Christ." "I am the voice of one crying in the wilderness ; Make

straight the way of the Lord, as said the prophet Esaias." ST. John 1:17,23.

At that time the jews had a hope in the appearance of three prophets, Elias, Christ and THAT PROPHET.

As for Elias, they had a strong belief of his descending from heaven before the Christ and even now they hold the same belief and it was the only reason why they disbelieved Christ and regarded him to be a false prophet. They base their belief on the second book of the Kings 2:11

"And it came to pass, as they still went on, and talked, that behold, there appeared a chariot of fire, and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into heaven."

and the last book of Bible-Malachi 4 : 5

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

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When the Jews heard the preaching of John the Baptist and the claim of Jesus son of Mary they started to enquire of Elijah. Even the disciples of Christ began to put questions to Christ in this concern and said :

"(And his disciples asked him saying,) why then say the Scribes that Elias must come ? and Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matthew 17:10 to 13.)

"For this he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee." (Matthew 17 : 10 to 13.)

> "For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come." (Matthew 11:13.14)

Upon this the Jews sent their priests to John the Baptist. The Bible account in this respect is given below :

> "And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? and denied not but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? And he saith, I am not. Art thou THAT PROPHET? and he answered, No. Then said they unto him ; who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias." (St. John 1:19 to 25.)

The above passage of St. John, supports the assertion that the Jews at the appearance of Jesus Christ and John the Baptist were expecting three prophets, Elias, Christ and That Prophet to come.

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Secondly, He denied of his being Christ and That Prophet as well.

Thirdly, Christ too made no claim of his being Elias or That Prophet at all. He rather on another occasion said,

> "I have yet many things to say unto you, but ye can not bear them now. How be it when he, the Spirit of Truth is come, he will guide you into all truth; for *he shall not speak of himself, but whatsoever he shall hear that shall he speak*, and he will shew you things to come. He shall glorify me; for he shall receive of mine and shall shew it unto you." St. John 16:12 to 15

Italicized sentences of the passage of St. John 16:12 to 15 have the same essence and spirit as the words in Deuteronomy

18:15 to 20 bear :

> *"I will put my words in his month ; and he shall speek unto them all that I shall command him".*

One of the most favourable and distiguished disciples of Jesus Christ, Peter, states :-

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> "But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he has so fulfllled. Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ which before was preached unto you ; whom the heaven must receive until the times of restitution of all things, *which God hath spoken by the mouth of all his holy prophets since the* world began.
>
> "For Moses truly said unto the fathers ; A prophet shall the Lord your God raise up unto you of your brethren like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people." The Acts of the Apostles 3:18 to 23

Peter the disciple quite plainly makes it known to all the followers of Jesus Christ that between the period of Jesus Christ's first appearance and his second advent a prophet is necessarily be raised like the status of Prophet Moses. Each of the Christians at that time, is bouud to believe him, so far he remains faithful to Christ and the Lord of the Christ. But if he paid no attention to him, he may be destroyed from among the people. The Peter, even restate that prophecy made by prophet Moses in his book Deuteronomy. 18:15 to 20.

In respect of St. John 1:19 to 25 under the word "THAT PROPHET", Rev. William Jenks D. D. a commentator, in his commentary of the holy Bible, says :

" ("That Prophet") It is plain (says Rosenm) from the article translated "that") that some particular Prophet is meant; who it was, commentators are not agreed. (To me it is evident both from what is said here, and from other hints in the N.T. that there was at that time a general expectation in the people of some great Prophet, beside Elijah, who was soon to appear, and who was well known by the emphatical appallation the prophet without addition or description. In ch. 7:40-41 the prophet is distinguished from the Messiah as he is here from Elijah.- Cempbell) Bexa, Bengel, Heumann and others (following Cyril, Chrysostom and Thesphylact) had thought the passage had refe-rence to Deut. 18:15 which they understood of some particular prophet like unto Moses but different from Christ". (Bloomfield) (The Com-prehensive Commentary on the Holy Bible Edited by Rev. William Jenks D. D. 1845 page 609).

Rev. Albert Barnes writes :

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"The prophecy had no exclusive or even direct reference to the Messiah and there is no evid-ence that the Jews understood it to have only such reference."

("Notes Explanatory and Practical on the New Testament". Rev. Albert Barnes (1835) page 399 under act 3:22)

All the references quoted above, lend support to the view that the prophecy " THAT PROPHET " in Bible, is connected with the prophecy made by Moses in his book-Deuteronomy 18 : 15 to 20. We now take the contents of Deut. 18:15 under conside-ration and try to ascertain the identity of That Prophet.

It has, beyond doubt, been proved that, That Prophet is quite different from prophet Elijah and Christ.

There is a Prophet who claims that "O man-

kind truly I am a Messenger to all from Allah to Whom belongs the kingdom of the heavens and the earth. There is no God but He. He gives life and He causes death. So believe in Allah and His Messenger, the Prophet, the Immaculate one, who believes in Allah and His words; and follow him that you may be rightly guided." 7 : 159

He also claims that he has been crowned with a new and complete law and appointed as Founder of Universal Religion. He thus quotes the words of Allah, "This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion."
The Holy Quran 5 : 4.

He refers the prophecies recorded in old and new Testaments in his favour as :-

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"Those who follow the Messenger, Prophet, the Immaculate one, whom they find mentioned in The Torah (Old Testament) and the Gospel (New Testament) which are with them." 7 : 158

"A peculiar reference he makes to Deut. 18 : 15 20 in favour of his claim and says "Verily, We have sent to you a Messenger, who is a witness over you, even as we sent a Messenger to Pharaoh." 73 : 16

He appears six hundred years after Jesus son of Mary and in the generation of Prophet Ishmael, who on account of his step mother Sarah's displeasure had to flee with his mother Hagar to a far off land of Arabia (Genesis 16). He has all chapters of his Book started with the name of Allah, the Gracious the Merciful. He is enjoined upon to convey the Message of Allah to all the mankind "O' Messenger, convey to the people what has been revealed to thee from thy Lord; if you do it not, thou hast not

conveyed His Message at all." 5;68

He is given word by Allah that He will protect him: "And Allah will protect thee from men, Surely Allah guides not the disbelieving poeple." (5:68)

He is praised in Allah's words as "Nor does he speak out of his own desire." It is nothing but pure revelation that has been revealed by God. The Lord of mighty powers has taught him." 53:4,5,6.

"In short, he appears well qualified with all qualities required in the prophecy.

Who is he? He is Muhammad, the great Prophet, Founder of Islam and bearer of New Shariat (Law) the Holy Quran.

Blessed he is who recognises him and accepts him; and enjoys an everlasting life in this world and the heareafer.

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